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A Testimony and Caution to such as do
make a Profession of Truth, who are in
scorn called *Quakers*, and more especially
such who profess to be Ministers of the
Gospel of Peace, That they should
not be concerned in Worldly Govern-
ment.

WE have for a long time been deeply sensible of the
great hurt that many, professing the same Truth
with us, (called in scorn *Quakers*) have received,
and do remain under in these Parts, as to their Souls inward
state in the growth and prosperity of Truth, and the work
and effect of it upon them, so that to our certain Observation
divers are come to a great loss and decay thereby, as to their
inward state in the Truth, by their meddling with Worldly
Government, in the several parts of it, and respective
Offices thereunto belonging; as some being Judges, where-
in they are or may be concerned to pass Sentence of Corporal
Punishment upon some, as not only of an Eye for an
Eye. but of Life for Life; the which, although proper and
necessary to be executed by Worldly Rulers and Judges, yet
seeing Christ hath forbid it unto his Followers, *Mat. 5. 38. 39.*
it is not proper for such as profess to follow Christ, according
to the most perfect and clear Gospel Dispensation; and
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Ministration professed by us; and as it doth not become any of our Profession to receive or undertake the Office of a Worldly Judge, to judge in a matter of Life and Death, or any degree of corporal Punishment, so it is our Judgment and Perswasion, that those of our Profession of the faithful People (called in scorn *Quakers*) should not meddle or be concerned with any other part or office of any worldly Rule or Government, as to be Justice, Sheriff or Constable, or Jury-man in any Criminal Causes, or to chuse or be chosen to sit in an Assembly or Provincial Council to make Laws against Criminal Offenders, extending either to the taking away of Life or any other corporal punishment. And for this our Perswasion, we give these following Reasons.

1st. Because Christ hath expressly forbid it to his Followers, *To take an Eye for an Eye, or a Tooth for a Tooth, nor to resist Evil*; for the same Reason, not to take Life for Life, or Limb for Limb, or to use any Corporal Punishment towards any.

2^{dly}. Because *Paul* said, in behalf of himself and all good *Christians*, according to that clear Gospel Dispensation that they were come unto, *2 Cor. 10. 4. The Weapons of our Warfare are not Carnal. Ephes. 2. 12. And we wrestle not against Flesh and Blood.*

3^{dly}. Because Christ our Leader and Example said, *He came not to destroy mens Lives, but to save them, Luke 9. 56.* And when the Woman taken in Adultery was brought before him, though by the Law she deserved Death, yet he did not condemn her, but said, to her, *Go, sin no more, John 8. 11.* And when some of his Disciples asked him, *Wilt thou that we command Fire to come down from Heaven to consume them? Luke 9. 54.* he turned, and rebuked them, and said, *I know not what*

what manner of Spirit ye are of; and these concerning whom some of the Disciples spake, were Samaritans, that belonged to a Village, who would not receive Christ into their Village, which was a great breach of Humanity and humane Society, and by his words it appeareth, that to call for fire from Heaven to destroy the Life of Man, or kindle a fire upon Earth to do it, belongeth not to the perfect Gospel Spirit or State, but is of the Law.

4thly. Because Christ has expressly forbidden his Disciples To exercise Lordship, or to lord it over their Brethren, Luke 22. 25, 26. And he said unto them, The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority upon them are called Benefactors; but ye shall not be so, &c. And since Christ hath allowed and appointed in his Church a spiritual Rule and Authority, that some are to have over others, by the Power of his Spirit in them, that place Luke 22. 25. cannot be understood to forbid amongst his Disciples & Followers, a spiritual Government and Rule in his Church; and therefore what he forbids is Worldly Government among his Followers, according to the World, 1 Tim. 3. 5. & 5. 17. Heb. 13. 7. 17. 2 Cor. 10. 8.

5thly. From these & other places of Scripture, our Friends from the beginning have solemnly declared against all use of the carnal Sword, or of any carnal Weapon to hurt the Body of any man, or take away the Life of any man or men in any case, whether offensive or defensive; and for our part we do see it very clearly and plainly, that the use of the Sword, or of some carnal or bodily Weapons, is so necessary to the Worldly Magistrate to punish such as deserve it, as the executive part of his Office cannot in an ordinary way (and without Miracles) be done without it; and Practice doth sufficiently confirm it in this part of the World, where some

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professing the same Principle with us against the use of the carnal Sword, or other carnal Weapons, yet because of their Office (some being Judges, &c.) have passed Sentence of Death, and other corporal Punishment upon Offenders; and they could do no less to answer the Trust of the Office they had taken unto them; and all rational men will judge, that a pair of Stocks, Whipping Post and Gallows, are carnal Weapons, as really as Sword or Gun, and so is a Constables Staff, when used, as hath been by some, to beat and knock down the Bodies of some obstinate Persons &c. And if Bodily Violence may be used by a Constable with his Staff against one, if that one get Ten to rescue him from the Constable and his Assistance, this doth necessarily engage into a carnal way of Fighting in the pursuance of Justice against Offenders; for it is not the number being great or small that makes a thing to be right or wrong: If it be a transgression of Christs Command to raise 1000 men with Clubs, Swords and Guns to subdue & bring under 1000 men that are unjust Pursuers and Invaders of other mens Properties and Liberties, it is by the same Reason to raise ten or five. And if any Invasion by Gods permission, should happen by *French* or *Indians* against the Inhabitants in these parts, if any of us be Magistrates at that time, they cannot discharge the trust and duty that belongeth to them, as such, without raising force of Arms against them; which would be a plain contradiction to the former Testimony of our Friends; and to use any Violence to the Body of man, by any Bodily Force, is a Contradiction to that great and Gospel Promise, *They shall beat their Swords into Plow Shares, and their Spears into Pruning Hooks, 1st. 2. 4. Mich. 4. 3.* And, as for those Reasons we judge it altogether improper for any who are sincere to their Profession, (who are in scorn called *Quakers*) to be any man-

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ner of way contained in any part of Office-bearing in worldly Government or Execution of Justice, that touche the Body or Life of Man, by any corporal Punishment, so more especially to such it is most improper and unbecoming, and unfavourable and hurtful, who profess to be Ministers of the perfect Jesus, who became our Example to suffer all things patiently, and not to do violence to any man, to have a hand or part in the inflicting any corporal Punishment upon any for any Offence or Crime whatsoever; for how improper and unfavourable is it for one and the same man to day to sit on the Bench, bearing the Office of a Judge, and to pass sentence on an Offender, to take an Eye for an Eye, and a Tooth for a Tooth, Limb for Limb, Life for Life, &c. and to morrow to stand up and preach Christs words, Mat. 5. 38. 29. *Ye have heard that it hath been said, an Eye for an Eye, and a Tooth for a Tooth, but I say unto you, Resist not Evil?* for scarcely in any other Protestant Profession of Christianity is it allowed for Ministers of the Gospel to be Judges in secular matters.

But to prevent all occasion of mistakes or offence, we do solemnly declare our persuasion, That we really believe, and are persuaded, that Magistracy and Worldly Government is an Ordinance of God, and every Magistrate, lawfully called to his Office, is the Minister of God, a Revenger to execute Wrath upon him that doth evil, and that he beareth not the Sword in vain, the which Sword is the Sword of Justice, that ought to be drawn to punish Offenders with corporal Punishment, greater or smaller, according to the nature of the Offence, *Knowing* (Tim. 1. 9.) *that the Law is not made for a Righteous Man, but for the Lawless and Disobedient, &c.* And also, we do sincerely believe and declare, according to our sincere Faith and Persuasion, That every
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one professing *Christianity* ought to be subject to all lawful Commands of the Magistrate, as all such are that neither contradict any of the Laws of God, testified and recorded in the holy Scriptures, nor inroach upon the true Liberty of Conscience in things pertaining to the Worship of God; and that this Subjection to the Magistrate, and his Commands ought to be given by all *Christians*, from the highest to the lowest degree in the Truth, *not only for Wrath, but for Conscience sake*; and that it is well consistent with the highest degree and growth in *Christianity*, to give all due subjection to the Magistrate in all lawful things, whether the Magistrate be *Jew* or *Christian*, so called, or by any other Name. Yet notwithstanding, we judge that the bearing Office in any Worldly Government of Magistracy, doth not belong to the perfect and clear Dispensation and Ministration of the Spirit, under the clear Gospel Day of Christ that is dawned amongst us, after the long dark Night of Apostacy. And before the dark Night of Apostacy began, the clear Gospel and perfect Day of Christ, and clear Gospel Dispensation and Ministration of the Spirit of Christ did shine in great Glory from the time immediately after Christs Ascension and giving the holy Ghost, during which time of the clear Gospel and perfect Day of Christ, we find not that any sincere *Christians* did bear the Office of a Magistrate under Kings or Princes of this World, until the Night of Apostacy came upon the generality of Professors of *Christianity*, the which Night came gradually upon them, and not all at once; and in this Night of Darkness there hath been a great Mixture of Truth and Error, as well as of Law and Gospel, that hath had place among the general sort of Professors, and many or most that have been called *Christians*, that have had a measure of sincerity & integrity,
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Have been more of a legal or Law Spirit than of a Gospel Spirit, and have been rather under the first Ministration of the Spirit than under the second, in great part. And Wars, even in case of Defence, and Worldly Government belong to the first Ministration of the Spirit, that is of the Law, common to pious *Gentiles*, and many called *Christians*, but are not proper, nor belonging to the second Ministration of the Spirit, that brings to perfection in the *Christian Life and Virtues*; Therefore we caution and exhort all, who have the perfect Life and State of Christianity, and the Virtues of it, as their mark & aim before them, not to meddle with Worldly Government or Magistracy, or to act in it by way of Force and Rule, but rather to leave it to others, to whom it is more proper; and yet to be subject to all lawful Commands of all Magistrates actively; and if they command unlawful things, to be passive, and not to resist, but patiently to suffer whatever may be inflicted upon them, and pray for all men, for Kings, and all that are in Authority, that we may live a godly and quiet Life under them.

Object. 1. But if any say, *It is better for honest good ver-
tuous men* (called Quakers) *to rule over their Brethren and
others, who may be expected, that they will rule well, and admi-
nister Justice impartially, and mix Mercy with Justice in cases
that may allow, than by their refusing to bear the Office in Worldly
Government, to give up the Government to others, that may do
very unjust things, and persecute, yea, exercise great Cruelty
over the People.*

To this we answer, *first*, Men ought not to do evil that
good may come of it, seeing Christ hath commanded his
Disciples, *Not to exercise Lordship or Worldly Authority over
men*; they must regard his Commandment, hoping that all
will be turned unto good to them that fear and love God.

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2dly. There may be found men that are more fitted and qualified for Worldly Government, to administer Justice impartially, than the People called *Quakers*, because they may be more knowing and expert in the Laws, and may be men of a just Principle, in whom the just Principle of Truth may in good measure rule, though they be not of our Profession, nor of our Faith or Perswasion in many things; for there are just men that may be found, and have been found amongst those called *Heathens* or *Gentiles*, and why not much rather amongst the lower Professions in *Christianity*, who though they are not come clearly to the second Ministration of the Spirit, yet may be under the first Ministration thereof, and may be both just men, and better skilled in the Laws than them called *Quakers*, and therefore more qualified for bearing Office in Worldly Government. And as concerning Persecution and Cruelty, there is a hand of God in suffering those things, when they come, either for the sins of the People, or to try their Faith and Patience, and for the exercise of their *Christian Virtues*; and if Persecution and Cruelty be used or Injustice done to any, it is more tolerable that others be the Instruments of it, than any called *Quakers*; for if any called *Quakers* do any unjust thing, it is a great Reflection upon the whole Profession; but if none of them have any Office in the Government, and any thing be done amiss therein, they will not be chargeable with it. But we hope none will construe our sense or intention, as if we desired Persecution to come either upon us, or any others; for we do judge and esteem, that outward peace, quiet and freedom from Persecution is a great mercy and blessing of God, which we desire to bless God for, and all his other Mercies; and our Prayer to God is that none may abuse their outward Liberty, but that it may be blessed to them,
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and that they may use it to Gods Glory, and their Souls peace and prosperity in the Truth.

Object. 2. And if any further Objections be made against this Position, we may conclude they are such as can be made against that position, *That under the pure Gospel Dispensation we are not to war nor fight with carnal Weapons;* which our Friends have plainly witnessed against; nor will this position give any just cause of Offence to superiour Magistrates, but rather it will give them great Satisfaction, to find us a people that are no wise ambitious of Worldly Government, and wholly principled to be subject to their Authority in all things, either actively or passively: By this means all occasions of jealousy or distrust will be removed from them, after they have good tryal of us, by finding us constant to our Principle, that they can be in no danger by us, of being guilty of any Plots or Conspiracies against the Government; and it can give as little cause of offence to inferiour Magistrates, because men commonly desire places of Office in Magistracy and Government, and if all of our Profession refuse such Places and Offices, this will the more oblige them, by their having the more ready opportunity to have their minds answered.

Object. 3. But if any further object, *What if one that is a Magistrate be convinced and persuaded to be of our Way, must he leave off being a Magistrate?*

To this it is easily answered; If he be really convinced and persuaded by the Spirit of God to be of our way, the same Spirit that hath convinced him of the Truth of our Way in other things, will convince him of the Truth of it in that also; and if so, he will freely and willingly desire to lay down his former Power as a Magistrate, to receive greater Power and Honour to be a Disciple and Follower of Christ; who

Said, *My Kingdom is not of this World*; and as his Kingdom is not of this World, so nor will ours be, if we be faithful Followers of him. Nor is this to unchristian all others who are Magistrates, or may not be of our mind in this case; for we distinguish betwixt the first and second Ministration of the Spirit, and betwixt the present *Christianity* that many have, as it is partly Legal and partly Evangelical. And to such who aim to arrive to this degree, it may be said, If thou wilt be perfect leave the Worldly Government, and follow Christ, in order to attain the desired Perfection; for as there are higher and lower degrees in *Christianity*, so it may be more tolerable or excusable to one in his lower degree, that seeth no further, and is not convinced of any further discovery, than to another that seeth further, and hath a further and clearer Discovery. And far be it from us to judge men no *Christians*, that see not equally into all things pertaining either to the *Christian Faith* or *Practice*, provided they hold the Head, and build on the true Foundation, which is Christ Jesus, and have Faith in him, by the help of his Spirit in us, as he dyed for our Sins and rose again for our Justification, who is at the right Hand of God, and also maketh Intercession for us, and hold the most necessary and Fundamental Principles of *Christian Doctrine*, and obey the Commands of Christ in so far as they are convinced of them, we ought in Charity to allow them to be our *Christian Brethren* in general, (yet not of our particular Fellowship or Society) tho' in some things we differ from them, having further discoveries of Light into spiritual things and mysteries, as particularly in the case of *Swearing*, and *Fighting*, or using the outward Weapon in Self-defence, and in the case of *Paying Tythes* to uphold a Worldly Ministry. It is generally confessed by the People called *Quakers*, that to *Swear* or *pay Tythes* are short of
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Christian Perfection, and ought not to be done, and yet they are more charitable than to judge, that no man is in any degree a *Christian* that doth *Swear* or *pay Tythes*, or contribute to a *Worldly Ministry*, because there are many yet see not the evil of those things, and yet in other things are conscientious, and endeavour to walk in faithfulness to what they know. And as *Charity* ought to be extended unto them who *Swear* and *pay Tythes*, if they see no further, and do not willfully shut their *Eyes* against a further discovery, so the like *Charity* may be extended to them who may be concerned in *Wars* or *Government*, if they do not see into it, that it belongeth not to the *Perfect Dispensation of Christianity*.

Given forth at the Monthly Meeting of the Christian People, called Quakers, at the House of Phillip James, the 28th of the 12th Month, 1692. And ordered to go forth in the Name and by the Appointment of the said Meeting.

Post'cript.

IT is well known that the despised People of God, called *Quakers*, have been great Sufferers for their Testimony against *Swearing* in any case, some by long and close Imprisonments, and others by incurring the Sentence of Perjury, to the losing their Estates, and remaining Prisoners during Life, and others have sustained great losses and damages for want of taking of Oathes in Courts of Judicature, &c. whereby they could not clear the Titles of their Lands, nor prove their Debts, and thereby have lost them; and many Books have been writ and published by the said People against *Swearing* in any case, particularly that called, *A Treatise of Oathes, containing several weighty Reasons why the People called Quakers refuse to Swear, and those confirmed by numerous Testimonies out of Gentiles, Jews and Christians,*

Christians, both *Fathers, Doctors and Martyrs*. Presented to the King and Parliament in the Year 1675. and subscribed on the behalf of the rest of our Friends, by *George Whitehead*, and twelve more. Now we being, and desiring to remain in Unity with our faithful Friends, and with their living & faithful Christian Testimony against Swearing in any case, do hold ourselves obliged to maintain and stand up for the said Testimony, according to *Mat. 5. 34. But I say unto you, Swear not at all.* and *James 5. 22. Above all things, my Brethren, Swear not.* Therefore we declare unto all People, that we cannot for Conscience sake take an Oath, or tender it to any other, neither in the form as used in *England*, by kissing the Bible, nor are we free in our Conscience to take that manner of Attestation as used here in *Pennsylvania*, when administred in their Courts, &c. viz. *Thou shalt solemnly declare in the Presence of God and this Court, &c. because to say, I do solemnly declare in the Presence of God,* is a calling upon God to be Witness to the truth of the Testimony given, which we look upon to be no less than a presumptuous Tempting of God to summon him as a Witness, not only to our Terrene, but Trivial Businessses, as *W. P. &c.* hath expressly said in that before-cited Treatise, pag. 17. with which we do cordially agree. But to the grief of our Souls we may say, such Darkness, Ignorance and Apostacy possesseth the hearts of many of those called *Quakers* here in *Pennsylvania*, that they are frequently found in the aforesaid Practices, and do frequently use Arguments in the defence thereof; therefore we can do no less than to give forth this our Christian Testimony against *Swearing and Fighting* in any case, as above, hoping the Lord will be with us, and preserve us, and enable us to stand faithful in the aforesaid Testimony, whatever Tryals, Sufferings, Losses and Temptations may attend us for the same.

*Thomas Budd.
John Hart..*

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